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Mind: The Unheard World of Battling Voices

Abstract: In a world of bowed generation, where people are interested in exchange of words, feelings and emotions through the mini screens that snuggle aptly within their hands, there is a sea change in the mindset of the people, who are either aspiring to be tech savvy or trendsetters, but the world within them is a rat hole of darkness. The mind rules the person savagely, which makes them take drastic decisions, which can even drive them to despair and suicide. This paper intends to explore on the traumatic state of the mind, by analyzing the movie, Raatchasan (2018) and the poem Lady Lazarus by Sylvia Plath, along with the implication of Bhagavad Gita in helping one to control the battle of emotions and feelings within ones mind.

Keywords: suicide, Bhagavad Gita, traumatic mind, depression.

"If you hate a person
You hate something in them
That is a part of yourself.
What is not a part of ourselves?
Does not disturb us."

- Herman Hesse

Is it possible to understand the human mind? Human mind is the most complex and mysterious machine on earth. It is endowed with thoughts and emotions engendering flowers of a beautiful mind, but can also be the other way round, where the mind befriends abuse, abandon, and neglect. When the mind and the emotions of anger, fear and despair get along as thick as thieves, it paves way to a traumatic mind. How does Psychology understand the human mind? The word Psychology is derived from the Greek word, 'psyche' (referred to Psykhe, the goddess of soul). The American Psychological Association defines psychology as the study of human mind. To study the human mind, one does not split the skull of a willing individual and shoot a glance inside it. One will not be able to eye the dreams, the tastes, the perceptions, the thoughts and the emotions of the individual. All that could be seen will be a gloppy and gooey grey matter. The psychologists understand the human mind by analyzing the behavioral factors of the people which is the best reflection of the on-going thoughts and emotions of the mind.

How does the mind become the center of frustration and anxiety? If psychologists use the behavioral pattern of a being to understand the mind, then what causes a person who has a smile consistently worn, when socializing with others; commit suicide? What flings the person to end up life, who never even leaves a hint of suspicion in others, that the person's heart is not attuned to the joyride of life? It is confounding to assimilate with the idea of comprehending the mind. There are several channels, which feed trauma to the mind. The stress encompassing the mind is the origin of fear and despair. One of the known source is Nature. As Einstein quotes,

"Look deep into nature and then you will understand everything better"

There are countless testimonies depicting nature as glorious such as "Tintern Abbey",

"The anchor of my purest thoughts, the nurse, the guide, the guardian of my heart, and soul of
all my moral being." (112-115)

To Wordsworth, nature is the shield of protection, but Shakespearian Lear confronts the
fundamental question of whether nature is favorable or hostile to mankind, when he says,

"Blow winds, and crack your cheek! Rage! Blow! /

You cataracts and hurricanes, spout/

Till you have drenched our steeples, drowned the cocks."

The natural calamities instill fear in the minds of the victims, which causes Post Traumatic
Stress disorders (PTSD). The recent method to relieve from PTSD is art therapy.

Bibliotherapy is a creative art therapy, where words cure the psychological disorders; such as
books like Scott Peck's *The Road Less Travelled*, Victor Frankl's *Man's Search for Meaning*,
and also Graphic novels are provided for those who do not like reading. It is believed words
have power to release depression from the mind.

The aura of social dynamism around an individual can also lead to a traumatic mind. When a
person is not able to get along with the circle of family and friends, then the state of the mind
gets disturbed. Disappointments and depression creeps in when physical abuse or the
expulsion of torturous words which are powerful than nuclear weapons is experienced or
witnessed by an individual. This does not happen in everyone's case. Individuals who are
bashed by their loved ones, hurled insults and inflicted with tremendous pain, do survive and
emerge with a strong mind to beat out the pain in a possible way. On the contrary, there are
cases where a man may lose the mental grip in hushing the conflicting thoughts of his mind,
who is led to harm others or harm the self as portrayed in the movie, *Raatchasan* (2018) and
Sylvia Plath's *Lady Lazarus* respectively.

Raatchasan is a pulse pounding thriller. It is a Tamil movie directed by Ram Kumar, who was
awarded the 'Vijay Award for Best Debut Director'. The title of the movie, *Raatchasan* means

demon. This movie is about a man's 12 year old dream to become a film maker, but unfortunately because of failure, striding on his path, he ends up being a SI officer. The plot line prominently run at the tracking down of a psychopath, who is a serial killer.

The movie is a crime thriller and the focus of this paper is to study the psychic mind of the psychopath and the villain, Christopher Fernandez. Analyzing Christopher's voyage of life, he was the son of a speech impaired French woman and a music teacher who took over the job of her husband as a magician, after his death. The details of his father are not provided. Christopher admitted in an Indian school, where none were willing to be his friend, as he suffered from Werner syndrome. But Sophia, his classmate was kind-hearted and there engenders friendship between the two. Christopher as a teenager, had the courage to face the world, in spite of the awareness of his hormonal disorder. The fear and insecurities locked in his mind were overpowering, but he had a control on them. Acceptance from the world is what he craved. It was only his mother, who truly loved him. Christopher who fell in love with Sophia, was outrageously rejected by her because of being impotent. He was verbally abused and tossed with insults. He became an object of humiliation to the world. The embarrassment and the fear of rejection rose like a monster within him. This monster was fed by his mother Mary Fernandez, who poisoned his mind with the idea of overcoming pain by inflicting pain on others. The spirit of sadism sulked in Christopher to overcome his fear and insecurities. Sadism and psychopathy are directly linked to violence.

There are several writers like Virginia Woolf, Sylvia Plath, Charles Dickens and many more artists who suffered from psychiatric illness. The research in psychological field has approved that depression and mood disorders can make the people highly productive. Plato too agrees on this aspect as he says,

"For all good poets compose their beautiful poems not as works of art, but because they are inspired and possessed...not in their right mind, when they compose their beautiful songs."

The Sketch of the Past describes the chaotic experiences of Woolf as she was severely impaired by depression.

"I am hardly aware of myself, but only of the sensation. I am only the container of the feeling of ecstasy, of the feeling rapture."

Her depression drove her to suicide at the age of 59. But she was successful in translating her mental illness into creative accomplishments.

The link between sadism and narcissism is distraught. Narcissism is a personality disorder, where one falls in love with their own self as believed in Greek mythology of Narcissus, a hunter, who was punished by Goddess Nemesis for his disdain towards others. He was made to fall in love with his own reflection and ultimately committed suicide, due to the futility of his love.

The narcissists feel inferior within, but act superior outward with the pretension of being crowned as kings and queens. It is confusing, why narcissists show a conceited self and seek for appreciation from others. They want to be noticed by others and feel special. This is a sort of gratification sought by narcissists but sadism is the pleasure garnered by inflicted pain on others. Narcissists often possess a sadistic streak that leads to violence. A similar light can be thrown in the traits of Christopher Fernandez, who derives gratification using the tool of violence. Acceptance from others plays a vital role in the shaping of one's identity. It is for approval from others, he wreaked vengeance and harm on women. The denial of Sophia to build a bridge with Christopher, shattered him and instilled hate and fury towards young girls. Creativity mingled in the violent strategy used by him. The gift box with a doll's head with cuts on the head and mouth, eye scooped out of the socket and strands of hair plucked from the head of the doll, symbolized the method in which pain will be imposed on the victim. He tricks the girls and kidnaps them and leaves this gift box as an indication of murder at the door steps of the victim's home. It is due to the mental illness that murder is ventured in a

creative way like playing a tune using the piano, which sends chills down the spine, the haunted house with dreary red light, axes and a rusted closet with stains of blood is a horrifying setting in the movie. The use of axe to brutally kill the victim, inch by inch, the body parts are wounded, especially the genitals of the victims; it is his impotency that makes him do such a human less act. This shows Christopher's release of pain and frustration on the other.

Self-harm is another way for the expression of pain. There are times when there is a feeling of agony within, which cannot be expressed through words. That is the moment, when people harm themselves. Today's generation is prone to suicides. There is a link of narcissism and masochism in Sylvia Plath's poem *Lady Lazarus*. Her mind is obsessed with herself and appearance;

My skin/
Bright as a Nazi lampshade/
My right foot/
A paperweight/
My face a featureless, fine
Jew linen.

Her longing to be understood by her loved ones which is in vain and her hope in her readers but her assertion to "peel off the napkin" is obstructed and stopped by her because of the fear of making her readers terrified by the darkness and monsters of her mind. She confined her pain to herself. She remained a hapless victim. She relates herself with the decayed body of Biblical Lazarus kept in the tomb for three days. She suffered from neurosis due to the suppression of deep agony within her. She released it through her writings, which were profoundly creative. She used beautiful and mellifluous words to express her dark and lonely feelings. She compares her heart ache with that of the Jews whose bodies were burnt alive

and the heap of ashes were rummaged to make commercial products. This implies the treatment of humans against humans for benefits. Individuals are treated as mere commodities. There are prevalent ill-treatments in the present society like parents bashing their children mercilessly or disregarding the emotions of the other, shout smut and treat vulgarly inflicting pain on others in relationships and the count goes on. There is the feeling of being treated as scum to the family and society. Plath describes the great concern of men in her life who treated her like gold which is glorious in beauty yet lifeless; alive in flesh but dead in soul. People will not have affections of love towards her funeral but would be indifferent and watch her like beautiful jewel burn. Everyone wants to be felt precious and valuable. The intense desire to be felt as special is what Plath conveys through the lines,

“And there is a charge, a very large charge/

For a word or a touch/

Or a bit of blood.”

The invading silence and loneliness within her and the dismantled bridge between Ted Hughes and Plath drowned her in depression. This forced her to commit suicide and she tried it three times. Its the inner pain that made her passionate about the art of dying:

Dying is an art, like everything else/

I do it exceptionally well.”

Suicide was the choice of her traumatic mind to attain liberation as all other options failed. It is said that talking to someone can help in getting relief. May be, yes. It does, but to what extent. Every time Plath failed in her attempt to end her life, her revival to life was seen as a miracle. The reaction of others to her coming back to life was frustrating. There were none to comfort her to rejoice in her being saved. The peanut-crunching crowd derived entertainment from her art of dying. When heart broken, sometimes a word or gesture of love is all a person needs. But what if it does not work to relief?

People switch to medical therapies to cure the traumatic mind. Depression is not an illness but a state of mind, a baffling state of mind, where a person loses control over the mind.

Doctors succeeded in bringing Plath back to life but could not release her from the psychological tensions. Mental therapies are effective, but again to what degree is it helpful? The complexity and intricacy of the human mind is defined by Plath as:

“What a million filaments”;

It cannot be cured through masochistic or sadistic approaches but through self-realization.

The methods adopted of counselling or talking the pain to a person is effective, but sometimes talking more about the pain is a constant reminder of it, it adds up more to the misery. It is always better to resolve the problem as a detached observer, rather than as a part of the problem. Accepting the self and doing what is loved or of interest can be the best way out from pain. To understand and realize the potentiality of ones own self is very hard, but it is not impossible.

The symbolism of Bhagavad Gita, in which Krishna rides the chariot of five horses, along with Arjun, has deep relevance to ones life. The five horses symbolize the five senses, the reins represent the mind, the chariot stands for the body, the charioteer Krishna signifies the intellect, the road is the path of life and Arjun personifies the self of an individual. The senses, mind, intellect, body, life and the self are exemplified as different entities. It is a spiritual philosophy but can be comprehended not only by sages of Himalayas but also by ordinary beings. The battle of emotions and thoughts can become insignificant, when one would realize the separation of the self from it and the self as the beholder of universal consciousness. The potential invested in each individual is supreme and highly powerful. The self can overcome the crushing adversities of life and the depression in the mind.

As part of the cultural education in schools, colleges and professional institutions, talks on philosophies like this, should be organized to make people understand the strength of their

self and will guide them to be less stressed while addressing situations that create the vibes of being trampled down. Despair evolves trauma in the mind which can lead to violence and self-injury. This is one way from the several other aids. The question to, what range it is productive, depends on the take of the individual. The realization of the might and resistance of the self is the perfect way to deal with trauma.

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